2: Emeneau L-5 (1936-1937) 1938
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585 614 539 or 'The lane is full of mire,' or 'It is impossible to carry dung (to the paddy-field),' or 'It is too far to go for water,' or 'My father-in-law's words are not good (lit. the qualities of his mouth are not enough),' or 'My mother-in-law is niggardly in giving supplies (lit. the qualities of her hand are not enough),' or 'My husband is impotent (or, neglects me sexually, lit. the qualities of his body are not enough),' or 'My younger sister-in-law is not affectionate (lit. the qualities of her mind are not enough),' or 'The rice was too hot,' or 'The curry was bitter,' or 'The dog bit me,' or 'The cat scratched me,' or 'The bullock gored me,' or 'The cow kicked me,' or 'The she-buffalo gored me,' if saying such things she leaves the house into which she married and going running and hiding to her father's house she sits there and stays speaking ill of her husband's house and praising her father's house, who is the aruvē who having talked it over and settled it will give her a torch for the path and a servant to accompany her and will send her back!'

The aruvē of the bride's sib: na:nu.
'I.'

He is identified in a dialogue verbally the same as that which identified the other aruvē, the differences being only in his sib and personal names, which were given in this case as karo:ṭira and ma:dapē respectively. After he answers: okaperiavē"nu: aku a:ḷuperiavē"nu: aku, the speaker on the bridegroom's side says: idari takuṁku tapatē sa:kṣipaṇa. 'Here! take the witness-money so that you will not break your promise.' Three annas (= paṇa) are given to him.

The speaker of the bride's party: eṇgaḍa kuññia makakuṁ nu:ruṁ bira:ṇḍa poṭi aññu:ruṁ bira:ṇḍa poḍea tuṇi a:yira bira:ṇḍa pa:vu padi:ca o:le ma:le samo:ta i: okaḍa nellakiluṁ ēṇṇa baṇṇa no:ṭituṁ maṇguḷ(a) a:ḷi po:nalli a: okaḍa nellakiluṁ ēṇṇa baṇṇa no:ṭuvaka baṭelu: baylu: ka:nate kē:ḷate po:ce:ṇgi iḍuṇguṁ javabda:rēn a:nantē aṇgēnaruvē niṇgaḷannea:.

●[583] 'Belonging to our child, the box worth 100 pagoda-coins (the pagoda = 4 rupees), the saris and clothes worth 500 pagoda-coins, the jewels worth 1000 pagoda-coins, including ear-ornaments and necklaces, having checked over their number and size in the nellaki of this sib, they will go in the marriage procession. After they have gone, when in the nellaki of that sib they check over their number and size, if on the path any has been lost unseen and unheard, is it just you that is the aruvē who is the man responsible for this?'

The aruvē of the bridegroom's sib: na: nanne:.
'Just I.'

Speaker of the bride's party: idari oke teraṇgatē be:li e:ri teraṇgatē kaḷḷu annane takuṁku tapatē sa:kṣipaṇa.

3:Iyer E-5 (no date) 1948 AWS Coorg AW5

585 three pebbles which he binds to the hem of her garment. This is a token of sealing her right to her husband's property. The bridegroom then takes the bride by the hand and leads her out of the house. This act of possession forms the principal part of the ceremony.

[576] As a mark of respect, he makes his obeisance to those assembled by touching their feet. In like manner, the wife fetches a pot of water from the well to the kitchen and carries a basket of manure to the nearest field and then returns to her room to indicate her willingness to share in the labours of the house. The Aruva then takes the bridegroom to the room [551] of his wife, and thenceforth, while she remains in his house as his wife, [583] she bears a new name, but will always be called by a familiar one under the parental roof. The married daughter receives from her parents a certain dowry and a good bed, but thenceforth she has no claim on the family property.

585 198 In bygone days, there was a custom of so called cloth marriage. Kittel *writes that a man gave a cloth to a girl, and she, accepting it, became his wife* without any further ceremonies. He might dismiss her at any time [586] without being under the least obligation of providing either for her or the children born during connection. The custom was abolished by one of the [643] Lingayat Rajas, who being unable to obtain as many girls for his harem as he wished from wanton selfishness put a stop to it.

Bibliography

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professed patronage of the Brahmans and that they gradually dropped into brahmanical habits of life and thought. A good many now wear the holy thread, and all profess to abstain from meat and fermented liquors. The return to Brahman initiation and dress was brought about by a Haviga Brahman whose family exercised spiritual influence over the Amma Kodagas. They are still unlettered. There is a tradition current among them that in former times one half of Coorg belonged to the Ammas, and the rest to the Coorgs. The Ammas by virtue of their priesthood held their land free of rent. Their lands are even now very lightly taxed.

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Internal Structure

The Amma Coorgs form a homogeneous community. There are two gotras among them, the Baradwaja gotra and Viswamitra gotra. They marry within the same gotra.

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Marriage Customs and Ceremonies

The Amma Coorgs do not intermarry with the Coorgs, but the separation may be of recent origin. Marriage settlement is made only after the agreement of horoscopes. The young man's father, uncle, and other close relations assemble, when coconuts, plantains, and betel leaves are handed to the bride in token of settlement. The auspicious day for celebration is fixed to send invitations to the relatives on both sides. The dress and ornaments to be given to the bride are also settled. The preliminary formalities that are gone through are :—

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1. The boy's party going to the house of the bride.
2. Their welcome with refreshments.
3. Nischithambulam.

The essential formalities are *mukadarsana*, and garlanding and *panigrahana*, tali-tying, presenting the bride with the wedding dress and ornaments, and feasting. There is no *homam* as among the Coorgs, but there exists the cutting of plantains in common with the Coorgs. On the arrival of the bride at the bridegroom's house, she puts rice on the lamp. On the third day they bathe, and celebrate the *sobhanaprasta*, if the girl has attained puberty already.

Pregnancy and Childbirth

When a girl becomes pregnant, *pumsavana* and *simantha* are performed. When she is about to become a mother, she is confined to a separate room. Her mother or some aged woman acts as midwife. Pollution lasts for eleven days after which she bathes to become pure. But it is only after 40 days that ganga puja is performed, when she bathes and becomes pure. Only then can she enter the kitchen. Cradling the baby takes place on the eleventh day. The naming ceremony takes place the same day.

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